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## Poetry.

We find the following poem in the New York Tribune. It is decidedly "above poetry"—but how different from the specimens we usually meet with. Some of its lines are, we think, unsurpassed in beauty of conception & expression, and melodiousness of strain.—Ed.

### To Josephine.

In my wife's soul there dwells
A form of every fair gazelle
No mortal eye hath ever gazed
Of love's eyes more rare!
It seems as though some seraph's hand,
With bright hues from above,
Had painted slowly, softly within,
That matron spirit love.

No delicate proportion
By art or rules of Art
Are all her exquisite details
Whose union can impart.
Those symmetry features wear
A deeper spell of thought,
That ever in its letters weave
The sublime ideal we seek.
Those dark, unfathomable eyes,
Where all deep passions dwell
Emit softness and purity
The [illegible]
I've moved through many a ballroom
Those many a belle admired
Where those eyes call me [illegible]
Have [illegible]
Yet [illegible]
Of [illegible]
[illegible]
[illegible]
I've seen [illegible]
The [illegible]
And [illegible]
With [illegible]
Arms, [illegible]
For [illegible]
Revealing [illegible]
That [illegible]
[illegible]
Is there my soul [illegible]
The [illegible]
Of [illegible]
The [illegible]
Of [illegible]
A Lake, [illegible]
Heather, too [illegible]
[illegible]
I love [illegible]
Of [illegible]
Earth may have [illegible]
All beautiful as [illegible]
But [illegible]
Are [illegible]
Because my spirit's inward thought
Is outward life in thee!

## Miscellaneous.

(From Jerrold's Magazine for June.

### MRS. EDEN'S SIXPENCE.

A STORY FOR SAMARITANS.

It was a little child that had come to beg. But the knock—timid and unhesitating as it was—disturbed the baby, that after much rocking and soothing, Mrs. Eden had just succeeded in getting into the first sleep. And much displeased was Mrs. Eden in consequence; and her mind was made up—not only to dismiss the beggar—if beggar it was—without alms—but to speak a sharp word into the bargain. But this last resolution was dismissed before she reached the door, for she encountered a gust of wind in the passage, which made her remember how severe the weather was out in the bleak streets, and opportunely reminded her that Christian charity would not tolerate sharp words under the circumstances.

Severe enough, God knows, the weather had been for some days. People who had made calculations, decided that for seven winters the thermometer had not fallen so many degrees below the freezing point. Only that morning, within half a mile of Mr. Edson's residence, a girl had been found stone dead; frozen, poor thing, on the door-step of a rich man's house. But the rich man, of course, knew not that she was there—for it is not in the human heart to suffer a fellow creature to perish with cold and hunger on a door step. The rich man had dropped into a sound sleep,—drawing up his limbs in his comfortable, warm bed, unconscious of the tragedy which so near to him was witnessed by the awful frost.

When Mrs. Eden had got the door open, which was not easy of accomplishment, for *the wind for some moments, absolutely* insisted on keeping it shut, she beheld a little ragged starveling, of what sex she could not determine—small enough to be only six years old—but sufficiently aged in features to be twelve or thirteen, poverty having done the work of time and labored at it with good will. Now Mrs. Eden, as we have seen, had determined to bestow no alms. The crying Baby still admonished her of the interruption to its slumbers, and as it was a very wakeful baby indeed, she had to calculate upon a second course of rocking and soothing, before she could lay it on the pillow and so find an opportunity to resume her husband's supper. But a woman's heart, and a mother's heart especially, is nature's masterpiece of sympathy. And Mrs. Eden, who had little time for reading books, was a great scholar in human faces. God's language she often said in her own quaint way, was written in children's features, a speech that she was, on one occasion, heard so eloquently to talk by a local preacher and district visitor of tracts. I believe she was eight months that outlay. When she had looked and looked again upon the little ragged specimen of humanity before her, and was more than ever impressed with the conviction that there was something she ought to do, that there was a duty to perform, that she felt twinge at the heart that only some process of benevolence could relieve, she resorted to a certain nostrum, which stood on the mantle piece within hand, which she had, that morning, picked up in an adjoining street. It was a sixpence dropped by Mrs. Eden that very morning, and she resolved that this waif should be restored to better use than that to which it had been originally destined. Accordingly, she went to the door, and called the child, whose hunger, as it seemed to her, she had misunderstood. The child came, and Mrs. Eden thanked Heaven that she had been moved to relieve the distress of her fellow creature. Then she looked at the sixpence, and found it was a bad one. Then she looked at the child, and found that it was a brat who had come to her for bread, and she looked at the sixpence, and found that

VOICE OF INDUSTRY.

WHAT WE LABOR FOR.

The Rights of Man to himself, to a permanent home on the earth, to the chance of industrial pursuits, to health, for himself, the hours of toil, to an equivalent for what he produces, to the best opportunities for education, and to freedom in every thing.

LOWELL, SEPTEMBER 4, 1846.

### The Industrial Reform Pledge.

We whose names are annexed, desirous of reducing to practice Natural Right to Land, do solemnly agree, that we will not vote for any man to the Presidency or Congress who will not pledge himself to actively to use all the influence of his station, if elected, to prevent all further traffic or speculation based on the States and of the United States, and the same thereby be laid out in farms and lots for the free and exclusive use of actual settlers; or for any share for the Governorship or the Legislature who will not so pledge himself to the Freedom of the Public Lands, to the limiting of the quantity to be obtained by any individual hereafter in the State, to the exemption of the Homestead from any future sale or mortgage, and to a limitation to ten of the hours of daily labor in public works or in establishments chartered by law.

### Protective Unions---a Means.

The Workingmen in this country, in order to effect the great Reform in which they are engaged, must be leagued together, as one man. A common interest and common cause will only give them success. Heretofore, they have failed of accomplishing their purposes in consequence of sectional or individual jealousies, competitive rivalries, and antagonism of interest. The reforms proposed have been fragmentary, and only a small portion of the workingmen of the country could be induced to give their influence in either behalf. We want now more than anything else, a mutual attraction, a common centre of interest and effort, that shall converge the influence of all, and bring it to bear upon the movement in which we are engaging.

The Workingmen's Protective Union seems admirably calculated to be that, only to say somewhat, that common bond of fellowship, that concentrating, instrumentality, by which harmony of action and general unitary effort shall be secured. It contains the germ of the great Workingmen's League that is to make the reward and protection of labor the great aim of society.

All male and female, farmer and mechanic, operative and overseer, are interested in its success. It is based on the principles of mutual insurance, or universal brotherhood. Like Odd Fellowship, it surrounds you with brothers who are pledged to aid you in the hour of need, and to guarantee you a good support in sickness and misfortune, not to be doled out as a cold, pauper-house charity, but to be paid over to you as a debt of justice. Every one is liable to disease or misfortune, and is interested on securing a certainty of fraternal kindness and material assistance when it may be required. This is precisely the Workingmen's Protective Union.

Every laboring man and woman is also interested in securing a direct system of commercial exchange, or sales in such a manner that the interests of trade with those of labor, that the profits now made by the merchant, shall remain in the hands of the producers. This is effected by the Community Store, which affords you the necessaries of life at the first cost of the article, and it requires but the universal application of this principle of exchange, to entirely reverse the foundation of society, and introduce an order of things in which every one shall be a producer.

When you have a community of association, manifold in its blessings and its influences, which shall be based upon the principles of mutual insurance and exchange, upon the spirit of self-sacrifice which will annihilate the present corsair system of trade? You this is being done by the Protective Union. It is to have its great commercial centre, with its auxiliary branches in every town and village in the Union, uniting the interests of all, like net work, the station house, and making the farmer and the mechanic, and the factory brave workers everywhere, members one with another, united by a common tie of interest, and pledged to the practice of universal love. In the Protective Union, self-love and social are the same. Their motto is, "all for each, and each for all."

Every reasoning mind can see the effect of such a League upon the interests of the Laboring Classes. It would bring the working men together---make them acquainted---afford an opportunity for a general interchange of thoughts, and for the discussion of their rights. It would be the most effectual means of propagating the principles of Industrial Reform. When once the people have seen a practical demonstration of the absolute economy of "loving their neighbors as themselves," instead of playing into the hands of monopolists, underbidding each other for the benefit of capitalists, and operating forever against each other, they would be induced to unite their influence and efforts, and make common cause against the evils that oppress the laboring millions. It would lead to unitary action in politics, which would give the Industrial Classes the control of the nation.

The Protective Union, therefore, is not only valuable as an end, but as an instrumentality of Industrial Reform---as a means of propagating correct social principles, as the bond of universal union among the Producing Classes, as the League which shall make Labor the co-creator and governor of the world.

Remember the Conventions at Nashua! Awake!

### Hydropathy for the People No. 2.

Dear John:---Hydropathy has caused much excitement of late, and is destined to cause much more, and why? Because it is one of the most interesting facts of the present century, and comes home to the necessaries of a vast portion of the world, who for years have vainly been trying to get relieved from the load of disease entailed or brought upon them by their own transgression of the laws. We can imagine how such *must* feel when they come to *know* that the most of the terrible chronic ills which have so long baffled the Doctor, resisting with pertinacious obstinacy the most careful and severe medication a scientific faculty could devise, *can be cured with simple cold water*. Yes strange as it appears to the many, simple cold water combined with diet and exercise, when judiciously applied, will cure nearly if not all the *curable* diseases in the world, and this too without superinducing others. I know the "faculty" will turn up their noses at this---but the experience of the last few years abundantly proves it.

For one, can say, that never during the fifteen years that I have been in practice, have I began to have the success I now have---using cold water almost exclusively. And I am convinced that the more enlightened and honest part of the profession would be of my opinion as to the capabilities of Hydropathy, were they to direct their attention to it carefully. Frequently hear some of the junior members of the profession say, "Oh nothing new---we have had it back as far as the days of Galen, Celsus, and Hippocrates, and have always known its virtues." Now I grant that the ancients did use cold water in many cases, and have given us a few rules for its application, but I deny that they ever used it in the manner, or in the cases, or for the diseases, or with the success that we do now. In fact, that for every one case they ever treated successfully, we have fifty---and this is the foundation of difference. But we understand that Dogberry is not certain that English law does not allow a Baron to put down a house over his tenant's head, and if such things were allowed in England why of course they are gentlemen in the trade over there. Had a poor landless laborer pulled down Dogberry's hen-roost, State's prison would have been too good for him. English law would not have permitted such a flagrant violation of property or right. But a Massachusetts Governor's conception of the responsible good of a wealthy monopoly many feet down the throat of the people, and the Courts of England, showing that humanity the peasant's house is as sacred as the palace of the king, and that even the king cannot demolish the house of his serf. It is to be hoped the friends of the people's rights, will not let this opportunity slip, to test the question whether there is any matter

[illegible]

### Mob Law in Essex City.

Two houses have been lately torn down over the heads of the occupants in this new city. The one was an Irish shanty which was unceremoneously leveled to the ground. The other was a house occupied by a respectable mechanic and filled with boarders, the rent of which had been regularly paid, and from which he had never received a specific or legal notice to remove. The leading mobocrat, was Charles Bigelow, who had served in the army long enough to make him a tyrant, and a brute, and he has undoubtedly a perfect right to set all law at defiance, and trample on the rights of the poor, inasmuch as he married the daughter of Govs. Briggs, and is engineer and petty agent of the slaveocratic Corporation. He was aided by H. Goodale a Corporation[illegible] *Catspaw*, one or both of whom, told the workmen to assist in tearing down the house, on pain of being turned out of employment. And about thirty of them with lawless Bigelow at their head, went at their riotous work, demolished the house and threw the furniture out of doors, abused the women and by their insolence, noise and outlawry shamed Judge Hynch, and gained the approbation of Satan and the Corporation.

Mr. Winchell offered at first to move in two days, and as he had some twenty boarders, and considerable furniture he could not have moved in much less time. But Nero could not wait. Rome should be fired, and he would fiddle and dance in the light of its flames. Since the more innocent men, who first assaulted the family in their lowly hired house, have been taken up and put under heavy bonds, and the Governor's mobocratic son-in-law and others have been brought before a justices court in Andover for the high-handed offence. But we understand that Dogberry is not certain that English law does not allow a Baron to put down a house over his tenant's head, and if such things were allowed in England why of course they are gentlemen in the trade over there. Had a poor landless laborer pulled down Dogberry's hen-roost, State's prison would have been too good for him. English law would not have permitted such a flagrant violation of property or right. But a Massachusetts Governor's conception of the responsible good of a wealthy monopoly many feet down the throat of the people, and the Courts of England, showing that humanity the peasant's house is as sacred as the palace of the king, and that even the king cannot demolish the house of his serf. It is to be hoped the friends of the people's rights, will not let this opportunity slip, to test the question whether there is any matter

[illegible]

### Sermon by the Sabbath Labor Christian.

Text.---"In Adam's fall, we sinned all."

To the Clergy:---

As christians of *your own* order, we are entitled to the privilege of warning all who are in danger, and giving encouragement to all who are successful. I am greatly encouraged by your labors, and still have much to fear. Your success has been unparalleled. While those around you have risen at dawn, you have slept till seven or eight o'clock. While they toil until dark, you have managed to live at your ease. While they have lived upon the coarsest, poorest food, you have been loaded with luxuries. While they have worked for their daily bread, you have prayed for yours. While the spade and trowel have created theirs, you have taken a part of their hard earned toil and appropriated it to your vanity, and fed the pride of your families. While they have been praying, "Give us this day our daily bread," and laboring to produce it by honest industry, you like the monkey in the fable, have thrust up your hands and gathered from their dish its choicest viands. You have enjoyed all the privileges and luxuries of the world without making a just return.

While you have offered your sympathy to the distressed in words, you have compelled them by your practice to believe you are hypocrites. While you professed great love to the flock, you gathered only the fleece. While you have prayed, "Thy kingdom come," you have sought to keep its divisions, and widen the breach among saints. While you have said, "forgive us our trespasses, as we forgive those that trespass against us," you have sanctioned legal revenge and the "Divine law" of capital punishment.

You have cut your throats in public, professions and made the gospel your broad sword, by the use of which you could go down with your arm to the hearers.

You have sprinkled with holy water, the sins of the rich, and called it an apology for them, while you have denounced unpurposed the follies of the poor.

You have declaimed against the drunkard in the house, but not against the wine cellar in your own.

You have waged a long war against the sin of [illegible] fighting, while you have made it a virtue [illegible] on holy day, while on week days you could be holy, by going to your meeting on foot, or by proxy, goes unrebuked to the table of the Lord.

You profess to preach the gospel to the poor, at the rate of $10 per hour, while he who needs it, and dying of poverty and ignorance, can get no more than for the month.

You solemnly close your doors against the well deserving poor, and are liable to find them well provided for by the cheerful seats in your synagogue.

Woe unto you, Scribes, Pharisees and hypocrites, you shut up the Kingdom of Heaven against men. You will not enter yourselves, and those who would enter you forbid. You are appointed to woe, as those to whom much is given, much will be required.

I have not spoken of these things, because they were new, but as an illustration of the truth of my text. "In Adam's fall, we sinned all."

I would not be understood as censuring [illegible] they are necessary, and [illegible] are necessary, and [illegible] are necessary, and [illegible]

# FEMALE DEPARTMENT.

## Female Influence.

[Read before the Manchester Industrial Reform Association.]

The evils and abuses of the present system of factory labor, have accumulated too rapidly to be passed by in silence. I have been employed by a manufacturing company, for eight years,—have been subject to its increasing heartlessness and cruelty, and from bitter experience can affirm that a change cannot be effected too soon. And who can speak the truth upon this subject, if the operative cannot, who has dragged out a miserable existence within the prison walls of a factory.

We have witnessed from time to time the cruelties practiced by brutal Overseers and selfish agents upon defenceless operatives, while they dare not speak in self-defence lest they should be deprived of the means of earning their daily bread.

Much has been written and spoken in this country in woman's behalf, yet a large class are destined to a servitude as degrading, as ceaseless toil can make it. How long can such a state of things exist?

Many have already said "What can the operatives do to change the conditions of labor, to lessen the hours of daily labor, and reduce the hours of daily toil?" We answer, what cannot the operatives do? Our oppressors well know our strength. Ask the capitalist, if you please, what the operatives have done for him. Then we will ask him what cannot we do for ourselves?

We are determined to know what we can do, and to leave no means untried that will serve to bring about the great reform so devoutly to be wished. And if we do not realize it in a few years, we shall have laid a foundation, on which our successors can build, and finish the work. Let us remember that the children of the present generation will not arrive at the prominent stage of their existence, through which we have passed, before the expiration of forty years from the present time. Our object is a glorious one, and we have no right to despair of success.

And I would here remark, that the cause of Temperance has been, and still is, a powerful auxiliary to the slaveholder, and the oppressor of the poor. Many a wife and child has been made wretched by the intemperance of the husband and father. No one who has ever witnessed the misery and wretchedness that is to be found in the abodes of the drunkard, can be unfeeling in the cause of Temperance. Many a poor factory girl has been made a victim to the intemperance of her father, and has been driven from the paternal roof to seek a subsistence in the factory, where she has been subjected to the influence of the corrupting example of those who have been her companions in childhood

## Statement

*Of the "American Union of Associationists," with reference to recent attacks.*

Observing with regret, though not with surprise, that misconceptions, errors, and calumnies are widely circulated in relation to the doctrine of Association—We, the undersigned, officers of the "American Union of Associationists," feel bound once again to state to our country men the real objects which we have in view.

We are convinced that the Associative movement is a Providential one,—that it fulfils the promise so long announced, through ages of conflict and suffering; that it opens a new era of justice and peace; that it practicall embodies the christian Law of Love, establishes the liberties and rights of citizens which have been sought in vain by legislators in ancient and modern times; and successfully completes the reforms which the philanthropists of all christian and civilized lands are proclaiming. Therefore do we summon all men to hearken to our criticisms of existing outrages and miseries, to respond to our appeals for efficient effort to remove these intolerable wrongs against Man,—to accept the principles of the combined order of society, if they can see them as we do, to be just and wise,—and practically to apply them in hope and truth.

We have consecrated our lives, our energies and all that we most hold dear, to the advancement of this great cause; and while we humbly assume the responsibilities involved in its advocacy,—contentedly meet the hardships, sacrifices, and difficulties which true to their self-seeking. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

And as with regard to Marriage, we hold that it is the most sacred and important of existing social ties, and that it is the pivot on which the welfare of society depends. Associationism, our position is, that the existing institution is to be transformed into its greatest possible purity. We believe that with the establishment of Truth and Justice in the practical affairs of life, with the guarantee of Unity and Harmony in all persons the relations of the sexes to disease and prostitution will be removed, and that monogamic marriage will become the holiest and purest bond of human union. Under such circumstances, and with the certainty of honorable and independent support for all persons, the sacredness of the marriage relation will be felt and known by all. Then will it be entered into only from the purest motives, and with the most solemn consecration. Then will it be dissolved only when it has ceased to be a reality. Then will it be the most virtuous and the most beautiful of all human institutions, and the degrading prostitution of the present society will be unknown.

To all who pray for the coming of the kingdom of God, who long to do the will on earth as it is done in heaven, who believe in the possibility of human brotherhood in every relation in society, who admit that all men have inalienable rights to life, liberty, and the pursuit of happiness; we say, come and let us reason together. If we are right, help us; if we are wrong, teach us; but let us not, by so doing, to put away the abominable iniquities which everywhere disgrace our professedly christian communities.

It is our conviction that the present system of society called civilization is radically false and corrupt in several of its prominent institutions, and that a reform of the system is as a solemn duty upon every enlightened people. We hold that the wrongs and evils, the miseries and crimes which prevail in society, are but the branches of one great trunk which is the social mechanism itself. We attack not the branches alone, but aim to lay the axe at the root, and to remove the whole deadly growth together.

The institutions belonging as elemental to present society, which we condemn, as false, corrupting, brutalizing to oppressive, and which can only be removed by an integral reform, are briefly the following:

War, in legal and honorable as they are carried on by nations; Slavery, or the ownership of man by man; the system of Labor for Wages, or the slavery of Capital; the existing wasteful, complicated and fraudulent system of Commerce; free, anarchical competition, with its hatreds, jealousies, frauds and lies; the monopoly of the Soil and of Machinery; Pauperism; Prostitution, and all oppression to it, such as mercenary marriages, and legalized impurity; the present defective methods of education, and unequal opportunities of the same; the repugnant and degrading system of Labor, which lies at the foundation of slavery, idleness, physical debility and disease, and general poverty in society; the universal Conflict of Interests and Hostility of Classes.

In place of all these, we aim to establish a new Social Order, which shall create abundant riches, and distribute them according to the laws of Justice; which shall banish poverty and pauperism, and the miseries to which they give rise forever from the earth; which shall associate the interests of all classes, and destroy in their very source, the causes of selfishness, antagonism, fraud, litigation and crime; which shall secure to every child the benefits of a complete moral, intellectual and physical development; which shall break the chains of the slave and the fetters of want and starvation that bind the hireling; which shall banish idleness from society by organizing industry as to dignify it and render it attractive; which shall secure an honorable and congenial sphere of active industry, and the same and sciences to woman together with pecuniary independence and the enjoyment of equal rights with man, which alone can remove prostitution and venal marriages effectually from the world, which shall render the health of the body, and a true development and harmonious action of all the faculties and passions of the soul, which constitute happiness, the general rule instead of the exception as they now are; which shall establish an enlightened and philanthropic public opinion, that will honestly examine and accept new ideas, new discoveries and plans of improvement; and which in short shall base the prosperity, liberty and peace of nations upon a true and sure foundation.

This we propose to reform society, and lay earnest and resolute, though patient and conciliatory hands on the barbarous institution which degraded man has too long tolerated, and against which the conscience and judgment of Christendom cry aloud.

But there are other institutions of modern society which we leave untouched,—whose beneficent influences we recognize, and whose tendencies to a higher good should be developed and perfected, while at the same time we are assured that if any radical changes are to take place in them, they will be accomplished by other men than those of the present times. The chief of these institutions are the Christian Church, Marriage, and Representative Government.

Thus in relation to the church, we believe that the time is approaching when the scattered and hostile sects into which it is divided, will be brought into the same fold, and one Universal Church will be established on the earth. But we have, as a body, no idea whatever of undertaking the reform necessary to effect this result, that work lies out of our sphere, we leave it to the future. But still we do not hesitate to declare that if sectarianism is brought about, discord, and selfishness are the fundamental laws of society, and we call upon the votaries of every sect to be more

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To all who pray for the coming of the kingdom of God; who long to do his will on earth as it is done in heaven; who believe in the possibility of human brotherhood in every relation in society; who admit that all men have inalienable rights to life, liberty, and the pursuit of happiness; we say, come and let us reason together. If we are right and use it,—if we are wrong, teach us; but let us all be up and doing, to put away the abominable iniquities which everywhere disgrace our professedly christian communities.

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In place of all these, we aim to establish a new Social Order, which shall create abundant riches, and distribute them according to the laws of Justice; which shall banish poverty and pauperism, and the miseries to which they give rise forever from the earth; which shall associate the interests of all classes, and destroy in their very source, the causes of selfishness, antagonism, fraud, litigation and crime; which shall secure to every child the benefits of a complete moral, intellectual and physical developement; which shall break the chains of the slave and the fetters of want and starvation that bind the hireling; which shall banish idleness from society by so organizing industry as to dignify it and render it attractive, which shall secure an honorable and congenial sphere of active industry, and the duties and sciences to woman, together with pecuniary independency and the enjoyment of equal rights with man, which alone can remove prostitution and venal marriages effectually from the world; which shall render the health of the body, and a true developement and harmonious action of all the faculties and passions of the soul, which constitute happiness, the general rule instead of the exception as they now are; which shall establish an enlightened and philanthropic public opinion, that will honestly examine and accept new ideas, new discoveries and plans of improvement, and which in short shall base the prosperity, liberty and peace of nations upon a true and sure foundation.

Thus we propose to reform society, and lay earnest and abiding hands on the barbarous institution which civilized man has too long tolerated, and against which the conscience and judgment of Christendom cry aloud.

But there are other institutions of modern society which we leave untouched,—whose beneficial influences we recognize, and whose tendencies to a higher good should be developed and perfected, while at the same time we are assured that if any radical changes are to take place in them, they will be accomplished by other men than those of the present times; the chief of these institutions are the Christian Church, Marriage, and Representative Government.

Thus in relation to the church, we believe that the time is approaching, when the scattered and hostile sects into which it is divided, will be brought into the same fold, and one Universal Church will be established on the earth. But we have as a body, no idea whatever of undertaking the reform necessary to effect the result; that work lies out of our sphere; we leave it to the future. But still we do not hesitate to declare that it cannot be brought about while greed and selfishness are the fundamental laws of society, and we call upon christians of every sect to be more true to their profession. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

And so with regard to Marriage; we hold that it is the most sacred and important of existing social ties, and thus that it is the pivot upon which the hope of society depends. At the same time we consider, that the existing institution is not in accordance with the greatest purity. We believe that the highest relation between the sexes can only be attained when it is entered into from the purest motives, and when it makes sure only a holy union. We believe that no other guarantee for purity and permanency can be given than the absolute freedom of love; that the present system of forced marriages, and the consequent facilities for divorce, and for other unnatural and illegitimate connections, are the most fruitful causes of prostitution, and of the most of the most revolting crimes and abominations, and the degrading vices which make society a hell. We believe that the only way to purify and elevate marriage, and to make it what it should be, is to place it entirely upon the ground of love, and to make it indissoluble only so long as love continues to exist between the parties. We do not refrain from expressing our belief that the strongest safeguard against licentiousness and impurity and consequently against the most of the diseases which are now filling the world with misery, is to be found in the universal education of children in the principles of Physiology, and in the laws of their own bodies, and that the knowledge of these laws should be considered as essential to the education of every human being, as the knowledge of reading, writing, or any other branch of learning. We do not refrain from expressing our belief that the strongest safeguard against licentiousness and impurity and consequently against the most of the diseases which are now filling the world with misery, is to be found in the universal education of children in the principles of Physiology, and in the laws of their own bodies, and that the knowledge of these laws should be considered as essential to the education of every human being, as the knowledge of reading, writing, or any other branch of learning.

We believe that Representative Government is necessary to us, we regard as the grand principle of political morality, the principle of human liberty, as the basis of the true relation between man and man, and as the only system which can bring out in the highest degree the capacities of individuals, and of the race. We believe that it embodies a system of checks and balances which will secure the rights of the minorities, and of individuals, against the tyranny of the majority, and which will make society a healthy organism, in which each part will have its appropriate function, and will be guaranteed in the free exercise of it. We believe that it embodies a system of checks and balances which will secure the rights of the minorities, and of individuals, against the tyranny of the majority, and which will make society a healthy organism, in which each part will have its appropriate function, and will be guaranteed in the free exercise of it.

We believe that the principle of Representative Government is the only one which can be applied to the affairs of society with the guarantee of justice, and with the assurance that the institution will not fall into the hands of the most corrupt and designing men, as it has done in all countries where the principle of Representation has been partially recognized, but not fully carried out. We believe that it is the only one which can be applied to the affairs of society with the guarantee of justice, and with the assurance that the institution will not fall into the hands of the most corrupt and designing men, as it has done in all countries where the principle of Representation has been partially recognized, but not fully carried out.

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